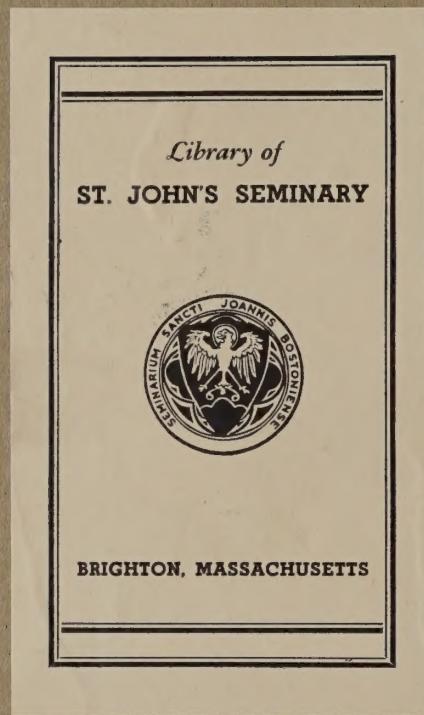


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# THE REVIEW.

By ARTHUR PREUSS.

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## TABLE OF CONTENTS.

Page.	
105	(1)
President McKinley's Call at the Catholic University. (F.)	
The Decline of Religious Journalism. (Arthur Preuss.)	
106	(2)
The Question of Equal Rights for Women. (Conclusion.) (Rev. Victor Cathrein, S. J.)	
107	(3)
Socialist and Co-operative Organisations in the U. S.	
108	(4)
The International Catholic Truth Society. (Rev. J. F. Meifuss.)	
Something New in Book Advertising.	
An Ingenious Investment Scheme. (J. H.)	
109	(5)
Love.	
How are We to Make Our Rights Respected? (Bezimie.)	
World's Fairs and Exhibitions of Nudities. (Rev. J. F. Meifuss.)	
110	(6)
Exchange Comment. (J. F. M.—Arthur Preuss.)	
Literature:—A Treatise on the Mass. — The Church of Christ the Same Forever. (Susan Tracy Otten.)	
Open Column:—A Correction. (J. P. Tardivel.)	
111	(7)
Contemporary Record.—Accident and Sick Insurance in Switzerland. (J. Hernan.)—The Constitution and Our New Territory.—"Scab" A Libellous Epithet.	
Education:—Non-Catholic Pupils in Catholic Boarding Schools. (Rev. J. Wilhelm, D.D.)—Cuban Teachers at Harvard. (H.)	
112	(8)
Religious World.	
Science and Industry:—The Dangers of Lightning.—Vivisection. (H. St.)	

## PRESIDENT MCKINLEY'S CALL AT THE CATHOLIC UNIVERSITY.

On the President's late visit to the Catholic University the *Catholic Columbian* (June 9th) offers the following comments:

"President McKinley visited the Catholic University in the suburbs of Washington, one day last week, and in response to an address of welcome by the Rector, praised us Catholics for possessing such an institution of learning.

"William McKinley is an amiable gentleman and a clever politician. But the truth is that we feel rather insulted than complimented by his visit. For four years in action he has discriminated against us, and now, in face of November, he 'jollies' us with an hour's call and a taffy speech.

"Does he remember that he allowed his soldiers to sacrilegiously pillage Catholic churches in the Philippines?

"Does he remember that he commuted the sentence of every soldier in the Philippines convicted of outraging Filipino women?

"Does he remember that he appointed only Protestants to office in Cuba, Porto Rico, and the Philippines?

"Does he remember that all the Administration Senators voted against any further appropriation to the Catholic Indian schools?

"Does he remember that all his friends in both Houses of Congress without objection from him, if not also with his encouragement, cut off all aid to Catholic charitable institutions in the District of Columbia?

"Does he remember these and other evidences that his Administration is anti-Catholic, and then have the effrontery to come to us with the kiss of peace before election?"

These remarks are all to the point and give evidence of the editor's clear judgment; he has the courage of his conviction and, at the same time, shows so much deference to the reverend clergy who invited the President, as not to say a word of accusation against them. Nevertheless, everybody feels that the

President's "taffy speech" was only a reply which must be called quite in tune with the address that preceded. The Catholic instinct is strong enough in stout-hearted Catholics to feel with sore regret that by such proceedings the Catholic University impairs the lustre which naturally surrounds and adorns the epithet "Catholic." It is a virtue to call "a spade a spade," especially when interests of the highest concern are at stake; and probably many Catholics think that the complimentary phrases of "nobly filling the office" and "the greatest possible honor" are ill-suited to the hour and can only produce in the mind of the President the idea that we have no just grievances.

It may be laudable to remind the highest executive that the Catholic University holds its authority from the pontifical constitution; still the assurance that Catholics teach "to love the cross and to reverence the flag" is well-nigh obsolete.

Why must Catholics, as some paper put it, kiss the boot that kicks them? Such staunch giant minds as Archbishop Hughes and Archbishop Spalding, although full of admiration for the Constitution, never resorted

to fawning, servile language, and, nevertheless, they were highly esteemed by the government and promoted the welfare of the Church and State most honorably and efficiently. F.

## THE DECLINE OF RELIGIOUS JOURNALISM.

Religious journalism — Protestant — was lately brought to public notice by the discussions of the Methodist General Conference as to what should be done with the newspapers of that denomination which do not pay, — thirteen out of fifteen!

An apparently well-informed writer took occasion to point out, at the time, in the *N. Y. Evening Post* (May 19th), that the decline of religious journalism is not peculiar to Methodism, but that the denominational *esprit de corps* has in all Protestant sects so far broken down that "even where the struggle for life has eliminated competitors and left one or at most two organs in the East, and the same number in the West, the question of their maintenance many years longer as privately owned properties is at least problematical.".... "If the Methodist Episcopal denomination, with its closely articulated polity and its pastors serving as zealous subscription agents for denominational journals, conscious that, theoretically at least, they are not only spreading literature which will aid the denomination, but are making certain and comfortable their last days\*) should disaster overtake them—if it can not induce its adherents to be loyal to distinctively denominational literature, what can individualistic denominations, like the Baptist, Congregational, Unitarian, and Universalist folds, expect to do?"

The *Evening Post* writer, not satisfied with describing this condition of affairs at considerable length and adducing many facts in support of his statement that denominational journalism is declining, proceeds to examine into the causes of this phenomenon. We shall briefly resume his conclusions:

1. The first cause, in the writer's opinion, is "the waning of sectarianism, and the refusal of the most of the laity and many of the clergy to respond to distinctly sectarian appeals." That means, in plain English, dogmatic religion is declining.

2. Such has been the multiplication during the past quarter of a century of journals edited by specialists, and with far greater financial resources than the average religious journal has, that the clergyman or layman now finds in these that which in the old days he expected to get in his religious weekly.

3. As in secular daily journalism, so in religious weekly journalism, the day of masterful, dominating personalities has passed.

4. The very multiplicity of journals in the average country and city home works against very thorough reading of any one of them;

\*) The profits of the fifteen official journals of the Methodist Episcopal sect are supposed to go into the fund for superannuated preachers.—A. P.

\* Judge Thayer has refused to grant the American School of Magnetic Healing of Nevada, Mo. ("Weltmerism") an injunction against the Postmaster of Nevada, compelling him to deliver to them certain mail in his possession. Judge Thayer held that the Postmaster General acted within the scope of the law when he closed the mails against Weltmer and Kelly, on account of fraud.

\* It is strange how differently many Catholics treat a journal of their own faith from the way they treat the secular daily. The daily can insult them deliberately, and yet they never write in protesting letters—never once say "Stop my paper." But, let the Catholic editor make a mistake, or suffer a fact to be stated overbluntly, and straightway he is assailed as though he had entered into a solemn compact with the gentleman of the forked tail. Some of his assailants even tell him they would rather have an A. P. A. paper in their homes. Their patronage of journals which maliciously insult their faith shows their assertions based on truth. It is right to hold the Catholic editor straight, but it is wrong to magnify his occasional blunders while insults from the secular journal are swallowed with exemplary humility. We submit that a few complaining letters lodged against secular editors who deliberately insult us, would show better Christianity than fulminations against a man whose duties are so many that it is no wonder he blunders occasionally.—*Midland Review*, May 24th.

and, along with relaxed views respecting the manner of spending Sunday has come a disposition to read more worldly literature than of yore.

The editor of the *Evening Post*, in a note in the same issue in which the above-quoted article appeared, laid stress upon a consideration which seemed to him even more important than those enumerated—the growing amount of space given to religious matters by the daily press. "Formerly," he says, "it was left for the religious newspapers, a week or even a fortnight afterward, to report the proceedings of such an assembly as the Methodist General Conference, now in session at Chicago, or the recent Ecumenical Conference in this city, whereas now the daily papers treat the action of these bodies as part of the news of the day."

While the editor, however, ventures no opinion on the probable future of our Protestant religious press, his contributor thinks that a few religious weeklies will find it possible to survive, and that they will most likely be "non-sectarian," "non-pietistic," "popular," "substantial," and "attractively illustrated."

In other words, they will not be distinctively religious at all. And this is the root of the evil—if we from our standpoint may call it an evil: the decline of Protestant denominational journalism is due directly and mainly to the decline of religious faith. A people that has ceased to be Christian, obviously has no further need of religious journals.

For our American Catholic press, we fear, the future will not be much brighter—even now many of them are complaining of lack of support—if a thorough revival does not set in to supplant the shallow Liberalism and religious indifference that are now rampant nearly everywhere, by a staunch and living faith.

ARTHUR PREUSS.

### THE QUESTION OF EQUAL RIGHTS FOR WOMEN.

(Conclusion.)

#### III.

Christian revelation has shed even more light upon the destiny of woman and her position with regard to man. "It is not good for man to be alone; let us make him a help like unto himself." These are the words with which the creation of woman is introduced in the first book of the Pentateuch. And because woman is taken from man, is bone of his bone, flesh of his flesh, "therefore shall man leave father and mother, and shall cleave to his wife: and they shall be two in one flesh." (Genesis ii. 18, 23, 24.)

In these words there is plainly declared the unity and indissolubility which marriage, requires by nature to completely attain its end. The wife must be the companion, friend, and helpmate of her husband, be one with him, as it were; a thing which is possible only if we assume marriage to be one and indissoluble. Under the sway of polygamy, woman ceases to be her husband's equal; she becomes a subordinate creature for the gratification of his lust and the procreation of offspring. The jealousy incident to such a relation, stands in the way of an intimate family life. The father belongs to several families, so to say; and if the solubility of marriage supervenes, woman sinks to the level of a mere slave.

It is in the bonds of such degrading slav-

ery that we find the female sex nearly everywhere outside of Christianity. With uncivilized tribes, woman is man's beast of burden: he piles on her shoulders all hard and lowly work; he buys and sells her like a beast and drives her from his house if he is tired of her. She can not own any property, because she is herself a chattel. In many of these tribes, man may commit adultery unpunished, while a woman's unfaithfulness is avenged by death. We need not wonder, therefore, that the Jakutes and others rejoice over, and celebrate only the birth of a boy. (Grosse, *Die Formen der Familie*, p. 110; on pages 46 sqq. of the same work will be found a number of instances proving other statements of this paragraph).

The cultured nations of antiquity, it is true, in olden times at least, showed a certain degree of respect for the female sex, e. g., the Egyptians, the Romans in the first centuries of royal rule and the Republic. But there is a strange phenomenon that strikes us in the history of these peoples: the more their power grows and their culture progresses, the more morality retrogrades, the lower sinks the condition of women. The fact that many of these nations, as for instance the Phoenicians, Assyrians, and Babylonians, compelled their women to sacrifice their honor to unchaste divinities, proves what a low opinion they must have had of womanly honor and of the gentler sex in general. Woman to them was simply an instrument of lust and procreation. The Babylonians had a public mart every year, where marriageable girls were held out for sale. With the Romans and Grecians in their palmy days, divorces were frequent, and *bel-esprit* courtesans were more honored than married women with children. St. Jerome, who lived much later, tells us that he saw a woman bury her twenty-third husband, who had himself been married twenty-one times. (Hieronymus, Epist. 123, ad Ageruch. Migne, PP. LL. t. xxii, col. 1,052.) Under Emperor Augustus, immorality was rampant to such an extent that marriage was generally considered a burdensome and superfluous institution, and married couples with children were rare. In vain the Emperor tried to stem the tide by his well-known laws (*Lex Iulia et Papia*), which imposed fines on unmarried and childless people and dealt out rewards to the married and to parents.

Among the Hindus in India, too, the position of women is very low. Polygamy and divorce are permitted. The children have no choice with regard to marriage. They are betrothed by their parents at a tender age. If the future husband dies when he is five or six years old, the girl, at the age of two, perhaps, is a widow and must remain so for all the rest of her life. Almost every household has its child-widows; they are ashputtles, like Cinderella, domestic drudges, who are granted no enjoyment, who are meanly clothed and fed. Even the married Hindoo woman is incapable of making any sort of legal contract; she is under a perpetual guardianship; she is entirely cut off from communication with the outside world; she lives in an isolated part of the house and takes her meals, not with her husband, but after him (Devas, *Das Familienleben und s. Entwicklung*, p. 70.)

Nowhere is the female sex more despised, however, than among the Mohammedans, where polygamy and divorce are also very common. There women are treated as an inferior species, far below man, existing only for his needs and pleasure (Devas, *ibid.* p. 171).

Christianity alone has restored woman to her full dignity and elevated her to the posi-

tion of an equal companion and friend of man, chiefly by insisting on the unity and indissolubility of marriage, the proclamation of which doctrine was tantamount to the emancipation of the female from the slavery of the male sex. If universal history shows us a single fact that may be truly termed revolutionary, it is the proclamation of the unity and indissolubility of marriage. If Christianity had done nothing more, the human race, but especially the female sex, would owe it eternal thanks. And what battles did it not have to fight to defend the honor of woman, not only against the lowly and the weak, but likewise against the lust and ambition of the mighty on their thrones. We mention only Philip August of France, Henry VIII. of England, and Napoleon I.

Christ has not only restored matrimony to its original purity; he has done more. He has ennobled and sanctified it supernaturally, by elevating it to the rank of a sacrament, which equips husband and wife with supernatural graces for their vocation and is at the same time a symbol of the union of Christ with his Church. For this reason St. Paul calls marriage a great mystery, but in Christ. "Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it; that he might sanctify it . . . so also ought men to love their wives as their own bodies." (Eph. v, 25, 28.) In the same way he admonishes women: "Let women be subject to their husbands, as to the Lord: because the husband is the head of the wife: as Christ is the head of the Church. He is the Saviour of his body. Therefore as the Church is subject to Christ, so also let the wives be to their husbands in all things." (Eph. v, 22, 24.)

Therefore, the union of husband and wife must be an image of the union of Christ with his Church—just as intimate, delicate, tender, loving, holy, inseparable. Verily, a sublime and magnificent conception of marriage. This conception is the basis of the sanctuary of the family, as we have it in the Christian Church and nowhere else. It was Christ himself who tied the bond of that tender, supernatural love which unites the Christian husband with his wife and both with their children—the bond of that strong, lasting, and patient love which capacitates for all sacrifices, because it has its symbol and motive, the root of its strength and the source of its consolation on the Cross. This supernatural love, which flows from the heart of the crucified Saviour, has miraculously transfigured family life and elevated it to an ideal altitude of which Paganism had not as much as dreamed.

#### IV.

From this exalted view-point it is easy to define the destiny and mission of woman, considering her either as mother or as wife.

The chief end of Christian marriage is not only the propagation of the human race, but the propagation of the Church as well. As Leo XIII. insists in his Encyclical on marriage, new fellow-citizens of the saints and housemates of God must be raised up. The bodily training of the young is almost exclusively the task of woman, as mother, and the intellectual and moral and religious education, especially in early youth, is likewise in a large measure her mission. In this matter Nature has unmistakably shown the right way.

In the first year of its infancy, the little helpless child remains, in the beautiful phrase of St. Thomas, as it were in the spiritual

womb of its mother ("In quodam spirituali utero parentum," *Summa*, 2, 2. q. 10, a. 12.) Even later on, up to its maturer years, the immediate care of the children lies principally with the mother.

She is qualified for this function in an especial manner. Nature has richly endowed her with all the necessary qualities therefor. It requires a tender, lasting love, capable of the greatest sacrifices by day and by night; it requires furthermore a lively imagination, a sense of the concrete and that which lies nearest, tenderness of heart, enabling her to penetrate into the little one's inner life, its petty joys and sufferings; it requires a merciful, sensitive heart for the numerous everyday needs of the child, skill in little services which are so necessary and pleasant to the sick; it requires a keen sense of order and cleanliness, a watchful eye for external things in dress and deportment, in fine, a never tiring interest in the petty trifles with which the child's mind and heart are constantly engaged. All these qualities are as distinctive of the female character as they are lacking in the ruder masculine make-up. In her constant intercourse with children, woman is aided, too, by her mirthful disposition, her love of playfulness, her delight in unimportant gossip, and—why shall we not boldly add it?—even the strong dose of curiosity which all daughters of Eve have inherited from their first mother.

Woman is therefore, in the full sense, the undethronable educator and teacher of the growing generation, as Dr. Windthorst once called her. Herein lies her dignity and the root of the permanent and profound influence which she exercises upon the development of mankind, at least within the pale of Christianity. It is her office to lead the child from earliest infancy to the knowledge and love of God, and it surely can not be due to a mere accident that the Creator has put into the female heart a profound inclination to true piety. With the mother also rests chiefly the moral training and development of character of the child. No rational creature is entirely governed by blind impulses and instincts. God has given us reason and faith whereby to direct our lives. Children must from earliest infancy be drilled to this task, as it were. The careful mother's hand must guide them and show them that they must not follow their impulses and moods, but the voice of reason and faith. It is the early training which exercises the strongest influence upon a man's character and conduct all through life. Hence the powerful and lasting influence of the female sex upon the entire race.

## V.

But woman is not only the mother of her children; she is also the wife, the companion, and the helpmate of her husband. While the propagation and education of the race is the primary object of marriage, there is a secondary, subordinate end: the well-being of the two contracting persons. The wife must be the helpmate of her husband, both in a spiritual and in a bodily way. St. Paul plainly says that woman is created for man. "Man is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. For the man was not created for the woman, but the woman for the man." (I. Corinth. xi, 7-9.)

The wife, therefore, ought to be the faithful friend, helpmate, and consoler of her husband. In cordial love and unshakable fidelity

she shall cleave to him, making one person with him, so to speak, assist him in all conditions and circumstances of life by her help, counsel, and consolation, share all his joys and sorrows with him. With most nations, the woman surrenders her maiden name when she gets married and assumes that of her husband. This means that she is to have no separate existence thereafter, as it were, but make his interests hers. A poet calls his friend his half-soul. This term would be appropriate for married persons, who, according to the expression of St. Thomas and other great theologians, shall be bound together in the tenderest and greatest friendship (St. Thomas, C. Gent. iii, 123.) For this reason Holy Writ makes use of the matrimonial bond to describe the intimate, mysterious union of God with the human soul, and Christ himself has chosen the sacrament of matrimony as the symbol of his union with the Church.

Nature has so equipped both sexes that they supplement one another in a striking degree. The weaknesses and faults of the one are removed or softened by the prerogatives and virtues of the other. Man, through his physical strength, his superior prudence, his perseverance and fearlessness, is the born ruler and protector of his wife and the whole family; he is the born representative of the family; to him Nature has entrusted the task of supporting the family. Woman is too weak for this and needs protection herself, not to mention the circumstance that, for a considerable period, she loses control over her own body. The domestic circle is no fit place for the exuberant strength of the husband to exercise itself, while on the other hand, the peculiar endowments of the wife can nowhere develop as well as just here. From the earnings and gains of her husband she builds up a pleasant, comfortable home, to which the husband loves to retire from the turmoil and restless activity of public life. Man also has need of counsel and consolation, help and encouragement, kindly, loving sympathy. He does not find all this outside, where in the struggle for life various interests egotistically cross and clash and opposing powers often collide, but at home, in the company of his faithful spouse, in the circle of his loved ones. And when he returns, exhausted from a day's hard labor, he finds at home hearty sympathy; when reverses strike him or disease throws him down, it is at home he finds loving and devoted care. It is an old experience that, in times of ill-luck and trouble, a woman much more readily resigns herself to unpleasant conditions, offers tougher resistance, and is therefore much more apt to console her husband and raise up his broken courage. Within the domestic circle, no sensible man but will allow his wife to manage and run things to suit herself. Here she is his superior with her clever skill, her love of order, her cleanliness, etc. He will only reserve to himself the final control of the family budget.

If the wife, by making her home cozy and proving her love and affection, succeeds in attaching her husband to his family, then the family life will prove a strong bulwark of morality for both and a rich source of the noblest and purest happiness. With the spirit of true Christian piety added, the happiness of the family will be permanently secured, even if want and privation should temporarily steal in.

In the light of the unshakable principles which we have just developed, and which are

self-evident for every Catholic, it is manifest that we most resolutely refuse the Socialistic demand of absolutely equal rights for men and women. Woman is subordinated to man, as the head of the family, and has to work out her providential mission in the family under his guidance and in indissoluble union with him. The parents, and especially the mothers, are the divinely-appointed educators of the children, the family is the training-school established by God, and therefore the State has no right to take away from it the children according to its own good pleasure and to educate them "publicly" after the Spartan plan; for that would be tantamount to destroying the family and robbing woman of the most beautiful and important part of her mission.

VICTOR CATHREIN, S. J.

## Socialist and Co-Operative Organizations in the U. S.

Years ago the Fourier movement, the Brook Farm experiment in Massachusetts—which had the active support of Greeley, Emerson, Hawthorne, Ripley, and other thoughtful men—the Owen communities and various Socialist and cooperative societies attracted a good deal of public attention, but most of the enterprises failed for one reason or another. During the last few years, however, another Socialistic wave has been rising in the country, and it may surprise and interest the readers of THE REVIEW to see a list of the Socialistic and cooperative communities now existing. The following is as complete a list as the St. Paul *Globe* has been able to gather, in a careful and extensive research recently made:—

ALABAMA.—The Fairhope Industrial Association. Fairhope, Ala. A single tax colony.

COLORADO.—Colorado Cooperative Company, Pinon, Col. Publishes the *Altrurian*.

FLORIDA.—Brotherhood of New Age, East Point, Franklin County, Fla. Fee, \$300. Address Harry C. Vrooman, Appalachicola, Fla.

The National Production Company. Stock company, 1,000 acres in Franklin County, Fla. Address the Rev. Hiram Vrooman, 30 The Warren, Warren Street, Boston, Mass.

Willis M. Myers, for the Cooperative Union, Ocala, Fla.

GEORGIA.—Ruskin Commonwealth, Ruskin, Ware County.

The Christian Commonwealth, Commonwealth, Muscogee County, Ga.

Georgia Colony, S. C. McCandless, Jackson, Ga.

Cooperative Industrial College. Milner's Store, Ga. Railroad station, Camp Creek, Ga. Land in individual holdings.

ILLINOIS.—Ridgeville Cooperative Association, S. C. Jones, Secretary, box 64, Ridgeville, Ill.

INDIANA.—Home Industrial Association, J. W. Newbern, Richmond, Ind.

IOWA.—Amana Society, Phoenix, Iowa County, Ia. Germans, 3,000 members; six villages; 40,000 acres of land.

KANSAS.—Labor Exchange Colony (Branch 199), Fulton, Bourbon County, Kan.

Morehead, Labette County, Kan., is almost wholly on a cooperative basis.

MISSOURI.—Home Employment Company. Long Lane.

The Altruist Community, communist; office, 2711 Franklin Avenue, St. Louis, Mo. Colony, Kerrigan, Wayne County.

Christian Colony, S. J. Phillips, Cabool, Mo.

MINNESOTA.—The Niksur Cooperative Association, E. B. Mayo, Secretary-Treasurer, 905 Fremont Avenue North, Minneapolis, Colony, Lawrence, Minn.

NEBRASKA.—The Southwestern and Western Cooperative Farm, Manufacturing, and Transportation Colony. Address S. P. Gibson, Page, Neb.

NEW YORK.—The United Society of Believers (Shakers), fifteen communities. Charles Greaves, Secretary, Mount Lebanon, N. Y. Colony in Massachusetts. Address E. P. Jennings, box 4, Brooklyn, N. Y.

Vegetarian Colony, A. Donaldson, West Hurley, N. Y.

NEW JERSEY.—The Lord's Farm, Chauncy Roe, Woodcliff.

New Jersey Colony, Claude Ferdinand, 174 Railroad Avenue, Paterson, N. J.

Association of Altruists, Moorestown, Burlington County, N. J.

OHIO.—Ohio Colony, Rev. George Candee, 1617 Detroit Avenue, Toledo, O.

TENNESSEE.—Bellamy Cooperative Association, Memphis, Tenn., fee, \$200; no operations until \$10,000 has been raised.

Mr. W. F. Newton, of Sexton, Tenn., offers his \$3,000 farm for a colony site for a membership in colony.

TEXAS.—O. S. Haskell, Devers, Liberty County, Tex.

Commonwealth of Israel, Adullam, Mason County, Tex.

WASHINGTON.—Cooperative Brotherhood, Burley, Kitsap County, Wash.

Equality Colony, Equality, Skagit County. Mutual Home Association (Anarchist), Home, Kitsap County, Wash.

Freeland Association, Newell, Island County. Land in individual holdings. Address H. A. White, President, corner Boren Avenue and Lenora Street, Seattle.

WISCONSIN.—Christian Socialists, Sarona, Washburn County, Wis.

VIRGINIA.—German Christian Socialist Colony, Dryburg.

#### THE INTERNATIONAL CATHOLIC TRUTH SOCIETY.

The International Catholic Truth Society has sent forth its first annual report. Started as the Metropolitan Catholic Truth Society, at the suggestion of various Canadian bishops, it has lately incorporated as the International, thus widening its scope and the field from which to draw members, though with the limit of 1,000 set for membership, one should think it had no need of going outside the U. S., if in any way properly conducted.

The purpose of the society is:

1. The systematic refutation of calumnies, misstatements, etc., appearing in the daily papers, magazines, text books, etc.

2. The methodical distribution of our lists of Catholic books, that a taste for such literature may be stimulated, and that a legitimate demand for it may cause our standard works to be placed upon the shelves of public libraries from which they have hitherto been sedulously excluded.

3. The supplying of Catholic papers and magazines by the simple process of remailing to those homes in sparsely settled sections of the country where, in the opinion of ecclesiastical authorities, they will prove a source of untold good."

The number enrolled during the first year is 128 priests, 149 laymen, and 68 ladies. The membership fee is \$5 annually. The work of the first year is very gratifying.

In the Press Committee's report we read:

"During the past year gross misrepresentations have been corrected by the members in the *New York Sun*, *New York Times*, *Commercial Advertiser*, *Evening Post*, *Brooklyn Eagle*, *Episcopal Recorder* (Phila.), *Daily Witness* (Montreal), *Baltimore American*, *Literary Digest*, &c.

"In addition to these about forty articles, original and translated, have appeared from our members in the secular press and several others have been furnished to the Catholic papers."

Whilst it is good to enlighten the outside public by contributing to secular papers, it would be still better to try to make the Catholic press a power in the land. May we not suggest to the committee the plan of having important articles duplicated and sent to all the Catholic papers in the country? Mimeographing or hectographing is very cheap and the postage would not amount to a great deal either. Many of our weeklies can hardly exist, not because there is no Catholic reading public, but because what they offer is hardly worth reading. All such would be made more interesting, especially if the articles are signed Cardinal X., or Apostolic Delegate, or Archbishop Y. or Msgr. Z., etc. During political campaigns, not only are existing party organs supplied with campaign literature, but new papers are started and sustained that way. Are we not fighting the noblest of battles, that for the truth? It was precisely this method of subsidizing local Catholic weeklies during the time of the Kulturkampf, that gave such a tremendous power to the German Centre party. The suggestion is worth a trial.

J. F. MEIFUSS.

#### SOMETHING NEW IN BOOK ADVERTISING.

Something new, and not nice, in book advertising has been brought to the attention of the literary editor of the *N. Y. Evening Post*. The "Advertising Manager" of a certain firm of publishers has sent out a letter of which our contemporary (issue of June 4th) quotes the essential parts:

"Dear Sir:—In introducing our new publication, '—', we find it advisable to have the 'good word' of a number of people in various walks of life and in various professions.

"We have accordingly set apart a limited number of volumes for distribution in exchange for 'testimonials.'

"The enclosed certificate enables you to secure six of these complimentary volumes.

"If you wish to consider the matter of assisting us with your influence in exchange for these six volumes, please detach, sign, and return to us the enclosed 'reply slip' at once, retaining the certificate. If you don't care to entertain the proposition, please return both the certificate and reply slip before Thursday of next week."

One sees what richness lies in this combi-

nation of criticism, gift, and "testimonial" advertising. Perhaps it explains some otherwise mysterious "good words" for books which we occasionally see dangled before the eyes of the book-buying public. The sternest critic would melt at the thought of those "six complimentary volumes" to be secured by "assisting" the publisher. Of what he might write under those conditions, it could be said, as Dr. Johnson remarked of the work of an obliging reviewer, "This, if not criticism, is at least gratitude."

#### AN INGENIOUS INVESTMENT SCHEME.

The *Independent* (p. 1284) gives the following particulars of a new and ingenious double-action insurance and investment scheme:

The American Guaranty Company, of Chicago, capital \$200,000 and surplus \$125,155, organized 1892, offers its services to persons having life insurance premiums or assessments to meet, especially the latter. It proposes to remove all trouble and risk of forfeiture by regularly making the required payments without waiting to receive notice. Instead of charging a simple commission for this agency service, the company requires a considerably larger payment, and in return it promises to repay to the party, at the end of a term of years, a larger sum in cash than it has received from him; it guarantees to "save the cost of insurance." Specific periods are mentioned. Thus you have assessment obligations of, say, \$25 annually, equal to \$250 in ten years. Pay the American Guaranty Company \$95 annually instead, for which it will assume the \$25, and at the end of ten years will return you \$1,000 cash; then, instead of having paid out \$250 you will have received \$50 net income and your insurance will have been paid for; in the words of the proposition, "instead of this \$25 obligation being an item of expense and loss, it has actually been a source of profit, because you have not only saved that \$250, but have accumulated \$50 in addition, besides having been relieved of the annoyance of the details of looking after it."

The insurance is to take care of itself; the company undertakes nothing as to that beyond acting as medium to make the payments. Three illustrations are given, thus: Instead of paying direct to the assessment society \$25 annually for ten years, or \$40 annually for 15 years, or \$50 annually for 20 years, pay the American Guaranty Company \$95 or \$130 or \$200, and at the end of the respective terms receive \$1,000 or \$2,000 or \$5,000 cash, irrespective of the insurance, as just stated. Now the agency service of saving trouble and risk of forfeiture may have some value, but evidently the moving motive is what you are to "make." The insurance can therefore be left out of the case, and when the portions to be simply received and handed over are deducted, the proposition becomes an "investment" or a speculative one, in these terms: In consideration of \$70 annually to return \$1,000 in 10 years, or for \$90 annually to return \$2,000 in 15 years, or for \$150 annually to return \$5,000 in 20 years, being a profit of \$300, of \$650, or of \$2,000.

The offer is, therefore, to contract to borrow at 6 1-2 per cent. on the 10-year term, a little under 5 per cent. on the 15-year, and a little over 4 1-2 on the 20-year, compound

interest in each case. This is what it amounts to, the matter of agency service or looking after insurance premiums being obviously only a way of approach and a means of confusing the mind by mixing up things.

Now if—and please consider the big little word to be in large black type—the company can safely earn more than those rates, there is a smooth financial road open to the delightful end of eating one's cake and keeping it, in other words, of getting life insurance for nothing and making good interest on an investment besides. There is evident reason why the assessment and fraternal societies should enthusiastically welcome a scheme which promises to delay the day of their own demise by lapses, but the old line companies are also carefully mentioned, and this suggests a golden vista. The companies might not approve, but they could not refuse premiums tendered by any agency. And if the body of men now carrying policies on terms of 10 to 20 years should rush for this opportunity, how the American Guaranty Company would revel, at least for a time!

It is a question of faith, observe, and of trust. The company's published indorsement by banks and its arrangement with a trust company we pass by; its responsibility concerns us at present less than its plan. It will doubtless be glad to send documents on request, and there is no charge for this advertisement. Nor do we express any opinion, save this: That, if the scheme is to be trusted as offered, there will be no more excuse for grumbling about the cost of life insurance.

J. H.

## LOVE.

Prof. Oscar Chrisman, of the Kansas State Normal School, at the Mothers' Congress at Des Moines, the other week, delivered an address on "Love," which brought down on him a storm of righteous indignation. In a signed statement to the Cincinnati *Enquirer* he gives publicity to his theory partly as follows:

"Man never loves. He only reasons. What in man is sometimes designated love is nothing further than sex feeling. If the man the woman loves should be transformed into a woman she would love him still. If the woman the man loves should be transformed into a man, he would no longer love her, as his love is sex attraction, while the woman's is love in the true sense."

"I believe that I have discovered here one of the greatest truths in mankind, that man is reason and woman is love; that man's feeling for woman is sex attraction, and woman's feeling for man is love in the true sense."

Whereon the *Catholic Telegraph* (May 31st) comments as follows:

"It is strange that a man with such sentiments would be retained in the position of teacher of any school. He has no ideal whatever of what true Christian love is."

"Man is a rational animal, and as such naturally possesses the animal instinct and passion of procreation. Therefore, his attraction to the gentler sex properly partakes of sex feeling and is founded upon the command of God, 'Increase and multiply.'

"But the love of the Christian is something more. It is something besides animal

passion and sex instinct. It is the ardent desire of the lover to promote the temporal and especially the spiritual welfare of the beloved one. It demands continuous devotion and self-sacrifice. It keeps ever in mind the ultimate end of man, and bends every energy to attain that end for itself, for its object, and for its offspring."

"Especially abhorrent to it is the degeneracy, the perversion, which Prof. Chrisman extols in the above statement. And this man placed in a position to train the minds and to direct the hearts of the young! His principles, if followed out, would lead to a crime so low, so degrading, that it can not in decency be mentioned in a family paper. Even beasts can not fall to the depth in which this creature, Chrisman, wallows. It requires a perverted intellect to sound such an abyss of vileness."

## HOW ARE WE TO MAKE OUR RIGHTS RESPECTED?

Different ways and means have been ex-cogitated by various persons to force respect for Catholic rights. That we have rights, can not be denied; but how force others to respect them? Some men are willing but lamentably ignorant; others are half ignorant and half unwilling; others, again, are totally malicious. There is hope for the first class, less hope for the second, and none at all for the third, for of them it can be said, "Neither will they believe if one rise again from the dead."

We must compel all to respect our rights; the first class by kindness and persuasion; the second by the same, plus a good deal of patience; the last by force.

To reach the first class we might make use of the means suggested by Rev. Father Henry of Overbrook, Pa., in the latest number of the *Records of the Amer. Cath. Hist. Society*. His plan may be described as follows: Keep an eye on the elucubrations of the secular press, i. e., on the better class of these papers. If anything is printed contrary to the convictions of Catholics, or perhaps flippantly remarked on things Catholic, write the editor a kind letter, lucid, logical, and in good English, telling him your objections. Perhaps he will print it, perhaps not. If he does, the non-Catholic readers will see the other side of the question; if not, you may rest assured that he will be more cautious in future, knowing that some people at least are watching his paper.

The second class we might reach indirectly by our Catholic societies, Catholic congresses, and the Catholic press. (Directly I do not know how to get hold of them). Make things pertaining to the Church as solemn as possible. The splendor of the Catholic ceremonies has brought not a few into the fold. Let Catholic societies meet with great, but not defiant, show, and to do that, let every member of a Catholic society regard it as his duty to influence his Catholic neighbor to join. Numbers often count. Let Catholic congresses meet as often as possible in our larger cities, herald the same in the press, send a report of the proceedings to the secular dailies, and see that it is printed. Let the Catholic press be alive to the topics of the hour, religious, political, and social. And besides, let every Catholic live according to the rules and regulations of his Church, eschewing all Liberalism, in religion as well as in politics and com-

mercial questions. Let our Catholic society women read their "Evidences of the Christian Religion" a little oftener than the latest number of *Butterick's Patterns*. Staunch, conservative, and strict adhesion to principles unalterable are a necessity both to Catholic men and women.

I said above: putting aside all Liberalism in . . . politics and commercial questions. This might seem somewhat beside the subject. But it is not so, if we look at it more closely. Our influential Catholics, a great many of them, lack consistency. What worth will their corrections have, if they can be justly accused of looking at business as the "bulls and bears" of the exchange do, if they engage in "wire-pulling," "lobbying," and "cornering"?

The third class can only be reached by force. In my opinion there is nothing which contributed more to the destruction of the A. P. A. movement in and around St. Louis, than Father Phelan's exposure of the names of the gang, and the hearty cooperation his efforts had by lay-Catholics in not patronizing any business-man who held connections with the infamous band. This ought to be done all over the U. S.

Another means to meet this third, and not very small class, is the federation of all Catholic societies, as proposed by some, and of late especially by Bishop McFaul of Trenton. According to statistics, we number about 2,000,000 votes, and votes do count. If Catholics would drop their internecine strife and join hands to fight the common enemy, the face of the earth would be changed. The "Centrum" taught the Germans that "Nemo me impune lacessit." Were Catholics united in these United States, such indignities as the looting of churches in the Philippines, the Brooke's civil marriage law of Cuba, the Indian question, would have never been heaped upon us. Twenty men in Congress like Fitzgerald of Massachusetts would make things look different. We ought to send a giant sheet to McKinley and mess-mates, having engraved on it the words: "Nemo me impune lacessit," and back it up with our deeds.

BEZIMIE.

## WORLD'S FAIRS AND EXHIBITIONS OF NUDITIES.

"Hitherto," says *La Vérité Française* of May 6th, "it seemed an established fact that the first duty of civilizers consisted in putting garments on those that had none. The Exposition of 1900 makes every effort to the contrary by showing visitors the least proper aspect of the human animal in greatest diversity and number. Except the 'Parisienne de la Salamandre,' all painted or sculptured women at the Exposition have no costumes except the shadow of the microbes in the air . . . ."

But what is worse: "There are demoiselles, fully alive, in flesh-colored tights, moving in aquariums where one usually expects to find but fish, and partly exposing their sternum to radiographic experiments with the greatest complacency. Possibly they might be of some use in certain laboratories, but it is impossible to approve enterprising speculations that, without warning, offer such 'attractions' to unsuspecting families. Even the 'old subscriber' of the *Figaro*, a journal hardly 'collet monte,' could not refrain from saying last Thursday:

"This mania of representing everything by the nude female is, perhaps symptomatic of

decadence; I do not deny it. The symptoms of decadence are visible to the—naked eye..."

"What is the use of erecting a 'Palais au Costume,' when the Exposition seems to glory in females that have none?"

All quite true. But was it much better at Chicago? And yet so enthusiastic was a certain Liberal coryphaeus over that Exposition that he ventured the expression that no Sister ought to teach in any parochial school who had not visited the great Fair.

In view of past and present experiences, would it not be proper for all decent citizens of St. Louis to unite from the very start to prevent such shameless exhibitions of the nude at the Exposition of 1903, by demanding that all exhibits of nudities be placed in separate rooms with plain inscriptions to warn the public of what they have to expect?

J. F. MEIFUSS.

## EXCHANGE COMMENT

The New York *Independent* says (page 1,237):

"Asceticism in our day finds an interesting manifestation in the Trappists who live on a mountain, nearly inaccessible, and deprive themselves of almost every vestige of bodily comfort, going without food for days, wearing uncomfortable garments, suffering severe cold. So here we find the extreme instance of men repressing the faculties of the body in order that the spirit may find ample time and opportunity for exercise."

Perhaps the Lord sends them ravens, as he did to that Protestant missionary in the last famine in India, of whom the *Independent* told us a few weeks ago; or since these mountains are "nearly inaccessible," the *Independent*'s contributor may have come to the conclusion that the Trappists live on air. We never saw a healthier lot of men than the Trappists at Westmalle near Antwerp. The brother serving us at the table was past ninety years of age and looked like a man of hardly sixty. Sickness is scarcely known among them, he told us, and old age very common. Their frugal diet is an excellent cure for consumptives, so much so that they accept them readily into their order. All that does not show a "repressing of the faculties of the body."

J. F. M.

The *Catholic Transcript* (June 1st) favors the plan of "a federation among the alumnae of the Catholic seminaries of the country, for the purpose of promoting the higher education of the Catholic women." We did not know till now that our seminaries had alumnae.

The St. Louis *Mirror* (No. 17) declares that "the new movement of Bishop McFaul, of Trenton, and Editor Preuss, of St. Louis, should be squelched by the higher authorities."

The "new movement" referred to is the plan to organize Catholics for the protection of their political rights, by the federation of their different societies or the organisation of a Centre party.

A large number of Catholic papers on the other hand are unanimously of the opinion that we Catholics should put ourselves in a position to maintain and protect our rights as Christians and Catholics, in an intelligent, forcible, and legitimate manner. The *Ave Maria* even goes so far as to say that this is "the almost unanimous opinion of both clergy and laity" (issue of June 9th).

The *Mirror* apprehends that some of us bigoted Papists desire to graft Catholicism upon the institutions of this country. Our contemporary is right. We for one would graft Catholicism upon the whole world if we could, because Catholicism is synonymous with truth and right order.

The New Orleans *Catholic Propagator* (June 1st) declares authoritatively and positively that everything that appears in the newspapers as expression of opinion by Archbishop Chapelle on the Philippine situation is "pure invention." Msgr. Chapelle, our contemporary says, "is too prudent a man to talk, and what he will have to say when thoroughly equipped to speak, after long and careful investigation, will be communicated to Rome and not to newspaper interviewers."

THE REVIEW has expressed itself just as positively, though not authoritatively, in the same sense long ago.

Our recent humorous reference to editor O'Malley's poetry has provoked that otherwise amiable gentleman to the following indignant outburst (*Midland Review*, June 14th):

"The editor of THE REVIEW, of St. Louis, comments that notwithstanding that the verse of the editor of the *Midland Review* has provoked more blame than praise, the aforesaid editor will not promise to give up poetizing, and adds with the frankness of a stuffed clown: 'The nerve of some of these poeticules—to employ a Swinburnian term—is simply awful, and their quality of mercy for their patient readers is decidedly strained.' Mr. O'Malley is too ill to defend himself; still it is true that his poetry has been accepted and praised by the editors of the *Century*, the *Cosmopolitan*, the *Atlantic*, and other periodicals, and that most of the blame it has provoked has come from such brutal, shrike-pated flawpickers as Preuss, Thorne, and such like, of whom nobody has heard, or ever will hear, in the world of letters."

Old Horace's saw about the "genus irritable vatum" will remain true to the end of time, it seems. As Mr. O'Malley is ill, we will confess for his consolation that we have never read a line of his poetry and flung that Swinburnian jibe at him out of pure deviltry, just to see whether he was as irritable as the rest of his species. We are sorry to find that he is. Give up poetizing, dear confrere, if you value cheerfulness and a sweet temper.

ARTHUR PREUSS.

## LITERATURE.

### A TREATISE ON THE MASS.

The Holy Sacrifice of the Mass. By Herbert, Cardinal Vaughan. 2nd edition. St. Louis, B. Herder. 1900. Price 15 cents.

It seems almost unnecessary to comment upon a work as well-known as this. However, there are probably many persons who have passed this little book by because it looked insignificant. Let them pass it by no longer, for here in this small compass is matter enough for a life-time, one might say an eternity of meditation, and all set forth in a manner which kindles devotion, rouses zeal, and builds up in the soul a great and ever-increasing veneration for this Act of acts—this only act which has value in the sight of God; for it is only the sacrifice of the Son which makes it possible for us to please God. Car-

dinal Vaughan's treatise deals with the inner nature and value of the mass, and it is impossible to read it without increased devotion and desire of participating in the Holy Sacrifice.

SUSAN TRACY OTTEN.

## THE CHURCH OF CHRIST THE SAME FOREVER.

The Church of Christ the Same Forever. By D. McErlane, S. J. St. Louis, Mo. B. Herder. Price 50 cents.

This book is an exhaustive and complete, though very brief, commentary on those passages in the New Testament which relate to the foundation, the authority, the infallibility and perpetuity of the Church. It is addressed in sincerest charity to all those who believe in the inspiration and in the consequent authority of the Holy Scripture. A Catholic born and bred can hardly realize the attitude of the sincere Protestant towards the Bible. Every vestige of religious conviction to which he clings is based upon it. He grows up with the idea that the Church is founded on the Bible. The fact that the Church existed before the Bible and that we owe the Bible to the Church, not the Church to the Bible, is foreign to the Protestant's mode of reasoning. Father McErlane has brought into play his profound knowledge of the Sacred Text and his intimate acquaintance with the psychical condition of the fair-minded seeker after truth, and the result is a chain of evidence absolutely convincing. The tone of the book is so free from anything like sharpness—is, in short, so perfectly objective that the most sensitive Protestant could not be repelled by it; and this quality will make it the more valuable to the missioner and to the earnest lay zélateur.

SUSAN TRACY OTTEN.

—The final volume of Rev. P. Sommervogel's new and greatly enlarged edition of that famous bibliography of the Jesuit Order known as "Bibliotheca Scriptorum Soc. Jesu," begun by P. Ribadeneira in 1608, enlarged by P. Alegambe in 1648, by P. Southwell in 1676, and by the Belgian brothers P.P. de Becker in the last century, has just appeared. The new edition comprises nine folio volumes, is entitled "Bibliothèque de la Compagnie de Jésus," and published by Oscar Schepens in Brussels, 1890-1900. It offers an imposing conspectus of the literary work done by the members of the Jesuit Order in all branches of human knowledge and is a proud monument to the indefatigable Society founded by Loyola.

## OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)

2. We can not notice anonymous communications, unless they are unusually absurd.

3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.

4. Communications exceeding two hundred words will not be printed except for special reasons.

A TEACHER WANTED.—The pastor of a congregation near Kansas City writes to us to assist him in finding a good teacher for his school, "I have eight months' school," he says, "four of which are district (public) school. A county certificate is therefore required. Salary \$45—\$50 per month. Teacher's residence free." Apply to J. H., care of THE REVIEW.

HOUSEKEEPER WANTED.—By a pastor in

the country. Apply to X. Y. Z., care of THE REVIEW.

#### A CORRECTION.

Esteemed Confrere:

I see in your issue of May 31st, page 1, that you translate *pieuses mièveries* by "pious rogueries." The dictionaries have misled you. As used by *la Semaine Religieuse*, *pieuses mièveries* means "pious mouthings," or something to that effect. The French definition of *mièverie*, in that sense, is: *affectation puérile dans la conversation ou le style*, and the English definition of "mouthing" is: "affected utterance." So it seems to me, "pious mouthings" comes much nearer to the meaning the *S. R.* wished to convey, than "pious rogueries."

Yours truly and fraternally,

J. P. TARDIVEL.

QUEBEC, June 13th. Editor *La Vérité*.

#### CONTEMPORARY RECORD.

##### ACCIDENT AND SICK INSURANCE IN SWITZERLAND.

On October 26th, 1890, a plebiscite in Switzerland had overwhelmingly decreed the creation of a system of accident and sick insurance after the model of neighboring countries, especially Germany. For ten years a commission appointed *ad hoc* sought to utilize the experience of others for their own country's need and finally adopted a proper measure. The Nationalrath and Staenderath also adopted it unanimously. To make it a law, the people had to decide by vote. The date for the election was set for May 20th, a. c., and the proposed law was rejected with a majority of some 187,000 votes.

Hundreds of reasons were given against the bill. For some it was not liberal enough towards the pennyless, the aged, and the invalids; for others it was too liberal. The calculations of Dr. Laur scared the farmers, those of Mr. Schwarzenbach, the industrials. The diverse political parties were likewise split. The Bishop of St. Gall, who worked for it, found himself opposed by conservative sociologists. The minority parties feared the ruling majority would be further strengthened by the measure. The liberty-loving population of West Switzerland feared a greater centralization, etc., etc.; in short, the proposal was voted down by 337,000 nays against 150,000 ayes.

J. HERNAN.

##### THE CONSTITUTION AND OUR NEW TERRITORY.

The constitutional questions involved in the Porto Rico tariff are discussed with much ability by Mr. Sigmund Zeisler, in a paper read before the Law Club of Chicago. He observes that two extreme positions have been taken concerning the power of Congress to legislate for territory belonging to the United States.

One view is that Congress may act without any constitutional restraint whatever; the other, that the Constitution applies to newly acquired territory *ex proprio vigore*. Mr. Zeisler accepts neither of these views; but he thinks that the question of the tariff can be settled without deciding between them, and that the attempt of Congress to levy duties in Porto Rico is unconstitutional. He finds that the decisions of the Supreme Court make it clear that in legislating for the territories of the United States Congress is re-

strained by limitations on its power contained in the Constitution.

After reviewing the authorities, he concludes that Porto Rico is a part of the United States in a fiscal sense, that the treaty with Spain could not absolve Congress from its constitutional limitations, that Congress has not unlimited powers in dealing with territories, and that the Porto Rico Tariff Act lays duties on exports from the States.

A few years ago this doctrine would have passed unquestioned; but the needs of Imperialism are urgent.

Those who wish to obtain a clear statement of the constitutional questions, and of the authorities, would do well to obtain Mr. Zeisler's pamphlet.

##### "SCAB" A LIBELLOUS EPITHET.

The highly opprobrious epithet "scab," which is so effectively used by workmen in their labor disputes to deter other workmen from continuing at work, has been condemned as unlawful by the Appellate Term of the N. Y. Supreme Court, in the case of Prince vs. the Socialistic Cooperative Publishing Association (31 Misc. 234).

This association published in its daily newspaper a letter which characterized Prince as a "miserable scab, who works six days in a shop, and thereby robs other poor devils out of their bread."

In the subsequent suit for libel, the meaning and origin of the word was investigated. The witnesses seemed to agree that the word is one of great opprobrium, and indicates a person who is regarded as "an outcast to be shunned by his fellows." Presiding Justice Beekman said it was a word of "ancient origin in its application to persons of disrepute," and quoted the following definition from the "Century Dictionary": "A mean, paltry, or shabby fellow, a term of contempt, an opprobrious term used by the workmen or others who dislike his action."

Justice Beekman said there was no doubt that the word in and of itself was libellous, but he set aside the verdict obtained by the plaintiff and ordered a new trial for the reason that the trial judge erred in admitting certain evidence.

That "appeal" of the Chinese Emperor to the powers, through the good offices of the London *Daily Express*, should have ended by directing the said powers to send all answers to the *Express*. The story of the Emperor's former "tutor" seeking out the English correspondent in Shanghai and confiding to his discreet ear the wondrous tale about imprisonment in the palace, and the yearning desire for a protectorate, and all the rest of it—the main interest of this lies in its illustration of the "new," or American, journalism in London. The *Express* has just been started with the most tremendous splurge ever known to the British press. The very first issue was of 800,000 copies, and contained an autograph letter of greeting from the Emperor of Germany. Since then, its motto has been, "No day without a sensation." It had, or professed to have, a spy with the Boer envoys. As its proprietor is willing to spend unlimited money, he gets unlimited telegrams from the four corners of the earth—some true, more false, but all welcome. But the alleged message from the Chinese Emperor sets a standard which the other Munchausens will find it hard to beat.

#### EDUCATION.

##### NON-CATHOLIC PUPILS IN CATHOLIC BOARDING SCHOOLS.

Your two articles on "Protestant Pupils in Catholic Boarding Schools" were of special interest to me, who am chaplain to a Catholic school which admits and invites non-Catholic pupils. I submitted the text of the Roman decision to an expert in Canon Law and was favored with the following reply: "I believe the decision is not general, but applies only to a particular place or kind of school. The Sisters of Sion have been in the habit, for the last fifty years, by authority of Propaganda, of receiving in France, England, the East of Europe and America, heretical, schismatical, and Jewish children into their boarding schools, on one condition only: that they should attend instructions and religious services like the Catholic children. The parents are, of course, informed that such is the rule. I am not so sure that it is a good one. I think very few, if any, Greek schismatic children are converted notwithstanding the rule. Some Protestants have been converted, but I think none would, had they not been driven to instructions...."

The majority of these Protestant children leave school without any religious convictions. The Catechism without the sacraments, instructions without practice, even the wearing of badges and medals, make no abiding impression on the souls of children who come from, and return to, surroundings of religious indifference. There is something incongruous in the presence of youthful unbelievers at mass and other functions for the sake of cheapening their education. Hypocritical conformity is part of their fees. To the catechist it is chilling to have before him a bevy of young damsels cautioned by their parents and authorized by their superiors not to believe what he teaches. Lastly, the daily contact with children who, to all appearances, get on quite well by merely shamming religion, has a demoralising effect all around. Once children of different denominations are admitted to Catholic schools, they must either be allowed to practice their own religion, or forced externally to conform to ours; of these two evils the latter is the greatest. The only right course is to exclude them altogether—regardless of pecuniary loss to the school.

J. WILHELM, D. D.  
ST. MARY'S COLLEGE, CANTERBURY, ENGLAND.

##### CUBAN TEACHERS AT HARVARD.

Remembering that the University of Harvard may justly be called a hot-bed of infidelity and an experimental station for baneful pedagogy, we must feel grieved by the announcement that some 1,500 teachers from Cuba will, during the summer months, be initiated into Harvard ideals and methods of teaching. The pretended blessing, to be conferred on these teachers whom Harvard University wishes to instruct gratis, is very questionable, nay it may be more aptly called a curse.

As all these Cuban teachers are probably Catholics, we reiterate the hope that their Catholic brethren in the United States, especially the Catholic Summer School, at Plattsburg, will not fail to counteract the bad influences which will result from a movement which is perhaps, in the first place, an advertising scheme of Harvard, and, in the second place, a well-laid plan to wipe out Catholic

sentiments in the hearts of the Cuban teachers and through them in the hearts of the Cuban people.

H.

§ The plan in the Batavia (N. Y.) high school of having two teachers in each room, originated by Superintendent Kennedy, is attracting wide attention. The additional teacher is present to aid the backward pupils, so that they may keep pace with the class. Superintendent Skinner of the State Department heartily commends the system. It has been in operation for two years, and has proved such a success that instructors from other places visit Batavia to learn the method. Prof. H. Thistleton Mark, of Owen College, Manchester, England, was sent to Batavia to look into the work as a special representative of the Education Department of the British government, and he will report favorably to his government concerning it. Superintendent Kennedy is to deliver an address on his plan at the Regents' Convention, to be held in Albany this month.

## RELIGIOUS WORLD.

.... "The Methodist General Conference has passed a vote expressing the hope that a law would be enacted in California removing the tax from churches. It would be very nice for the churches, but we still fail to see any weight in an argument that the churches should be protected by law and not pay their share of its expenses." Thus the N. Y. *Independent* editorially (p. 1277.)

What about the churches protecting the law? The Methodists may be of little value in that regard, but the Catholic Church and the Catholic priests in New York City, e. g., afford a better protection than the whole police force of the metropolis. If the Catholic churches were closed and her ministers driven out of the city, the *Independent* would soon have to move likewise.—J. F. M.

.... THE REVIEW, at the time, reported the prediction of Mgr. Charmetant, that the new French ambassador at Constantinople, M. Constans, although a fierce hater of Catholicity, would ultimately turn out a supporter of religion in the Orient. Now the Cologne *Volkszeitung* (No. 463) quotes Constans as saying:

"Our religious perform miracles. They build and support schools, hospitals, and asylums. Incessantly they sacrifice themselves without reserve or regard to self. They spread religion and enkindle love for France among the natives. The religious do more for the good name of France than its best merchants; they render us immense services. France owes it to itself to assist them; the moment it drops them, our prestige in the Orient will be gone."—J. F. M.

## SCIENCE AND INDUSTRY.

### THE DANGERS OF LIGHTNING.

The *Electrical Review*, in an article on thunder-storms, says that it is just as well for people who live in the suburbs or the country, to know that the average lightning-rod has about as much influence on the disposition of lightning to strike their premises as the color of the paint on their houses. It can be said with some certainty that the average lightning-

rod is of no use whatever, and it can be predicted with certainty that ample protection would be given a barn, for example, by enclosing it in a thick copper shell. It is conceivable that a lightning-rod constructed upon the most scientific principles would be of little avail if it came into the path of certain varieties of lightning discharge. It is again perfectly possible that lightning may take the ordinary lightning-rod as a path and go quietly to earth over it without doing damage. There should not be, in thickly populated regions, where houses are close together, any particular uneasiness about the danger of lightning. In places where the population is entirely concentrated and the buildings are close together, the fatal results of lightning are practically nil. It is in the country districts, where trees are abundant and houses frequently surrounded by them, that fatal accidents more frequently occur. Furthermore, the city man as a general thing has no lightning-rod. The country man almost invariably has. In either case, however, the chances of death by lightning are smaller than most people imagine.

### VIVISECTION.

In a controversy with a New York lady, a year or more ago, on the subject of vivisection, we strongly insisted that animal experimentation has done much for the progress of modern science, especially medicine. Those who may be disposed to doubt this, would do well to study Mr. Stephen Paget's new work, "Experiments on Animals," which has just been published by T. Fisher Unwin, of London, with an introduction by Lord Lister.

The first part of the book is devoted to a description of what the older investigators have accomplished for physiology by experiments upon animals, and contains much of historical interest. The main part of the book contains an exceedingly accurate, interesting, and concise description of the results of bacteriological investigation of the various infectious diseases, in which, of course, experiments upon animals have figured largely. We do not think that even the most confirmed "antivivisectionist" could be so bigoted or wrong-headed as to read the chapters upon diphtheria, or tetanus, or the plague, among others, and still continue to deny the usefulness and propriety of our use of animals in this connection.

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